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✓ N^o 13

SERMON

PREACH'D at the

ASSIZES

Held at

Kingston upon Thames,

O N

Thursday the Thirteenth of March, 170⁶₇.

B E F O R E

Mr. Justice *TRACY*.

By *JOHN HASLEWOOD, D.D.*
Rector of *St. Olave in Southwark.* K

*Published at the Request of ISAAC SHARD Esq; High Sheriff
of the said County, and the Gentlemen of the Grand Jury.*

L O N D O N: Ⓟ

Printed for *JONAH BOWYER*, at the *Rose* in *Ludgate-
street* near *St. Paul's Church.* 1707.

STERNON

ASSETS

King of the North

King of the North



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ISAAC SHARD Esq;
High Sheriff of the County of SURREY,
And to the
Gentlemen of the Grand Jury of the said County,

Sir Richard Onslowe Bar.
Sir John Buckworth Kt. & Bar.
Samuel Lewin Esq;
John Ladd Esq;
Thomas Laut Esq;
George Meggott Esq;
Francis Wilkinson Esq;
John Cater Esq;
John Trimmer Esq;
Jacob Plume Esq;
Urban Hall Esq;
William Reeves Esq;
William Cooke Esq;
Laurence Parker Gent.

John Tichborne Gent.
James Comber Gent.
Roger Pack Gent.
William Sledd Gent.
John Tayler Gent.
John Lampard Gent.
John Grant Gent.
Samuel Kentish Gent.
Samuel Wincop Gent.
Nicholas Cutler Gent.
Robert Smith Gent.
Robert Westbrook Gent.
George Heath Gent.

Gentlemen,

WHen you first honoured me with your Command, for so I must call your Request, I was very much surprized to find, that Persons of your accurate Judgment, and approved Knowledge, could put any Value upon so Mean a Performance, as is, in pure Obedience, here offered to you. Nor can I yet
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THE DEDICATION.

conceive, what could induce you to injoin the Publication of it, unless it were a Resolution to make yourselves as remarkable for Candour, as you were for Unanimity in the Management of your Countries Business; when there was that happy Agreement betwixt you, as, I fear, is rarely to be found in so great a Number of Persons of your Rank, tho' perhaps it was no more than was expected from you. I am fully satisfied, that I can contribute very little towards the Supporting the following Discourse against Censure; Its main Defence therefore, next to the Truths which it contains, must lye in your Character, which will be a Guard to it, by being its Ornament. For tho' it be too probable, that it will not be over-kindly used, by such as are most Unlike You; yet, I hope, the vertuous and good-natured part of the World, will shew it some Favour, when they see it stamped with your Approbation; which is such an Honour, as I must despair of making any other Return to, than by acknowledging it, and assuring you, that I really am, what I ought to be,

Gentlemen,

Your most Obedient,

and Humble Servant,

John Haslewood.

II SAMUEL XV. 4.

*Oh that I were made Judge in the Land,
that every Man which hath any Suit or
Cause, might come unto me, and I would
do him Justice!*

THese are the Words of *Absalom*, who, in the Subtilty of his Heart, thought, by this Artifice, to insinuate himself into the Affections of the People; and in order thereto, according to the usual Method of ambitious Traytors, he blackens his Father. For observe it when you please, and you will find it to be true, whensoever any one decries Government, it is because he wants to have it in his own Hands. This made *Absalom* to tell every one that brought a Complaint to him, that his Things were right; but there was no Body deputed by the King, who was too old to try Causes himself, and too remiss to provide others to do it in his stead: And for the redressing this Grievance, he thought no Man so proper as himself, who was so zealous for the Peoples Welfare,

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that

that he desired it above all things, and above all Men too. And for a Proof of his Sincerity and Good-will towards them, he wished that he might be put into such a Station, as would give him frequent Opportunities of demonstrating his Love of them, by a due Administration of Justice. Now, though all that he aimed at by haranguing the People after this manner, was only to promote his rebellious Designs against his Father; yet there is this good Use to be made of it, that we may thereby learn the true Business of those who are intrusted with Power and Authority; for the Pretences of Hypocrites are at the least as useful a Rule for our Conduct, as the Actions of the most Sincere. Had not the Office which *Absalom* here coveted, been of mighty Importance to the Common-wealth of *Israel*, it is not at all probable, that we should ever have heard of his Zeal for its Service expressed in my Text; *Oh that I were made Judge in the Land, that every Man which hath any Suit or Cause, might come unto me, and I would do him Justice!*

From which Words I shall crave leave to treat of some of the necessary Qualifications in a good Magistrate: And because this Office supposeth Laws which are to be the Rules of his Proceedings, I shall first speak of the Usefulness of them, how much they contribute to the Support of the Publick. Though the Benefit of Laws be unknown to the greatest part of Men,

Men, or but little considered by them, yet all that live under good Laws, may enjoy them with Delight and Comfort ; for it is to them that we owe all the Security from the mischievous part of Mankind, that a mortal State is capable of ; without which every Country would be a perfect Wilderness ; not only in respect of those Beasts of Prey in humane Shape, which would inhabit it, but in respect of that Waste and Ravage which is commonly to be seen in desolate Places : So that if there were no Amiability in the Laws themselves, their happy Consequences would be sufficient to endear them to us ; and of how great Importance they are to the Preservation of the Publick, will appear by a distinct Consideration of two Particulars. And,

1. They are highly beneficial to the Publick upon this Account, because otherwise Mens Rights could not be known, what is due to Governours, and what to Subjects, and what belongs to each Subject in his different Station. And this is looked on by some as the primitive Notion of the *Greek* Word νόμος, from νέμω, which denotes an Affignation or Distribution of every Man's Right to him. It is a great, tho' common Mistake, that *Meum* and *Tuum* are the Cause of all Brangles ; for the Division of the Goods of this World was introduced on purpose to avoid them. But all Strife doth indeed arise from Covetousness, which maketh those in whom it

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reigns,

reigns, endeavour to break down all the Fences of particular Mens Rights, and to overthrow those Bounds which were prescribed, either by Covenants, or Laws: And besides, if all things were common, it were impossible that Men should exercise some very noble and endearing Acts, to which they have a very natural Propensity: For how can he help another, who hath nothing of his own to give? Were it not for Laws, some Men, who are well enough inclined, and desirous to promote the publick Good, might err thro' Ignorance, not knowing what they ought to do; and others might pretend Ignorance, to excuse themselves. But only to teach some Men their Duty, would be to very little purpose; for it would be long enough before they would be kept within due Bounds by such feeble Things as Ink and Paper; and therefore Laws have a constraining Force, and enjoyn what is good, to be observed; which is a second Argument of their Usefulness to the Publick, *viz.*

2. Because they can restrain wicked Men from their Enormities, by which, not only particular Persons, that desire to lead a quiet and peaceable Life, in all Godliness and Honesty, might become great Sufferers, but the whole Community too. If the Laws be laid aside, all things will run into Confusion; every Man's own Will must be a Law to others, which cannot fail of producing many great and remediless Calamities; every Man's
Passion

Passion will become a Law, his Coveteousness and
 Pride will dictate to others, and the great Quali-
 fication for ruling his Neighbour, will be a disa-
 bility to govern himself. And if their Hands
 were as loose as their Inclinations and Desires,
 we could have no comfortable Injoyment of our
 Possessions by Day, nor any rest at Night; but
 Fears and Dangers, would keep the good part of
 a Nation as wakeful, as Plots and Contrivances
 would keep the bad. And for this Reason all in-
 jurious Persons are to be animadverted on, accord-
 ing as the Law directs, and to be dealt with after
 their Sins. For, to such the Magistrate must be
 like the Angel of the Lord, standing in their way
 with his Sword in his Hand, to punish their Of-
 fences, because their way is perverse before him,
 more especially those whom former Inflictions can
 work no good on, who will not be deterred from
 repeating their Guilt by warnings or pain; but
 are like the *Dæmoniack* in the Gospel, *who though*
he was often bound with Fetters and Chains, yet
he pluck'd them asunder and broke them in pieces,
neither could any Man tame him. And to endea-
 vour to bring such Miscreants as these into the right
 Way, by serious and gentle Admonitions, is to no
 more purpose than it would be to read Morality
 to Wolves, and attempt to preach them out of
 their Fierceness. When therefore a Malefactor
 is come to that height of Wickedness, as that he
 will not be held by the Cords of a Man, it is ve-
 ry

ry fit, that he should in due time meet with such a one as cannot be broken. For the Magistrate must not only be Eyes to the Blind, giving them direction who stand in need of it, and so freeing them from the two grand Inconveniences that attend Blindness, which are the danger of stumbling and mistaking the right way; but he must be Feet to the Lamé, a Staff to keep up those that are ready to fall, either through their own Weakness, or by an Adversaries Violence; and he must be such a Staff, as carrieth a Sword within it, which if he keep sheathed when it ought to be drawn, he must expect Shame here, and Confusion hereafter. Now if this be true, as it most undoubtedly is, with what confidence then do the *Socinians* disarm the Magistrate of his Power, and tell us that he is by no means worthy to be a Disciple of a meek and suffering Master? For certainly a Man that hath a less Value for Reason than they pretend to, may easily perceive, that hereby they give Men leave to let loose their Passions, which can hardly be curbed by the most powerful Restraint. If it were not in Pity to those that would live quiet in the Land, it were to be wished, that they might be confuted by sad Experience, when they would find Reason to be as fully and plainly against them, as Scripture, which tells us, *that the Most High is a God of Peace and Order*; neither of which is to be expected, where Men may do all the Mischief that

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the subtilty of their Brains, and strength of their Arms, can accomplish. *St. Paul* tells us, *That the Magistrate bears the Sword*, which cannot import any thing less than a Power of Life and Death; and he tells us too, *That he bears it not in vain*; but I cannot conceive how he can be said to do so, if he may not use it. For that is all one as if it had no edge, and then, I am sure, it is fit only to be play'd with. There is a Notion which some People have espoused, but, if I mistake not, without any good Grounds, which is this, That the Law inflicts capital Punishments, by way of Revenge; whereas, whensoever it cuts off a Criminal, it doth it with a good Design, either to prevent the Sufferer himself from being so injurious to the Publick, as to be guilty again of the same Fact, or as bad; or else, for Example's sake, that he might be made useful by his Death, who could not be persuaded to be so by his Life; that others might be kept in the right way, by seeing the Fate of him that would resolutely go in the wrong. Which is a Truth that those rational Gentlemen might have learnt of a Heathen, who would have told them, That no wise Man punisheth, because the Crime is already committed (for then the Severity would come too late, since the Fact cannot be recalled) but that it might not be committed again. But tho' in some Cases it may be absolutely necessary to destroy the Bad, for the sake of the Good, yet where there is any room

room for Mercy, most certainly it ought to be exercised, and not every Point strained to the utmost Severity, especially in Matters of Blood. And for this Reason, I suppose, it was ordered, That there should be a White as well as a Red in my Lords the Judges Vestments. And so much may suffice to shew the Usefulness of Laws; 1. For assigning Mens Rights; and 2ly, For securing them. Come we now to consider the necessary Qualifications of those that are to do Justice, and execute the Laws. And here I shall not confine what I have to say to those only who preside in Courts of Judicature, but take all those into the verge of my Discourse who act in a lower Sphere, such as are Juries and Witnesses, who are an Inferiour kind of Judges, and have no small hand in the Issue.

1. Whosoever is concerned in the Administration of Justice, it is necessary that he be well versed in those Laws to which Men are to conform themselves, either by their Actions or Sufferings; not that he should be so exactly skilled in all of them, and retain them so perfectly in his Memory as never to be at a loss for a Statute, which is a Knowledge too wonderful for any Man to attain to, since they are grown so voluminous; but yet a competent measure of Knowledge is necessary to a good Magistrate, because otherwise there will be great danger of his offending either in the decisive Part, by giving Judgment on the wrong

wrong side, or in the punitive Part, by letting a Criminal escape with too light a Punishment, or else inflicting such a one as shall be undeserved, either in it self, or its measure. And if he err on neither hand, he hath very good Luck ; for it must be meer chance if he make no false Step, when he knows so little how to order his Goings. And to this Knowledge of the Laws there must be added sound Wisdom in the Magistrate, that he may be able to find out the Truth, which in *Democritus's* Phrase, lieth at the bottom of the Pit, and then a Man of a shallow Understanding will never be able to draw it forth. *Job* saith of himself, *That the Cause which he knew not, he searched out* ; but to do this Work thoroughly, there is many times as much need of Wisdom, as of Diligence and Patience ; for the Cunning of a Witness, and the Sophistry of a Pleader, will go a great way towards the perverting of Justice, if there be not as much Sagacity and Sincerity in him that tries the Cause, as there is Corruption and Baseness in them that manage it. The flourishes which are put upon Falshood, to make it bear a resemblance to Honesty, are many times so Artificial, as that a Person of an ordinary Capacity cannot penetrate through the Disguise ; and yet what would become us, if Justice, that ought to be Blind as to the Persons, were Blind as to the Cause too, or but so Dim-sighted as to be put off with meer Colours?

2. Another Qualification necessary to him that is concerned in the administration of Justice, is Integrity, that he suffer not the decision of a Controversy to depend upon the circumstances of a Man's Life, but hold the Ballance so even betwixt the Rich and the Poor, that nothing but Equity can turn the Scale; and this Integrity, or love of Justice, as it ought to shine in all Mens Lives, so more especially in theirs who are in Publick Trust; because foul Dealing in them, besides the Evil of the Example, in giving a strange turn to some Peoples Thoughts, will reflect very severely upon the Government. For, to detain a particular Man's Goods is but a private Wrong, but unrighteously to detain Justice, is a kind of a *Peculatus*, or Publick Theft. Scripture dignifieth Magistrates with the Name of Gods, for this, as well as several other Reasons, to shew how God honours them, and how they must honour God again: for since he hath invested them with his own Name, that should make them asham'd to Act unsuitably to their Character, but do Justice as if God himself were there. The Trumpets, which so often sound them to Business, should put them in mind of the last Trump which shall one Day awaken them out of their Graves, and call them themselves to the Bar; *Shall not the Judge of all the Earth do right?* said *Abraham*, when he was interceeding with God, in the behalf of sinful *Sodom*; and may not we then very well put this

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Question, Shall not those whom God hath not only invested with a part of his Power, but given them his Name too, resemble him in Justice, and in some measure walk worthy of that high Title? but, if we will believe a very late Writer, there is no such mighty Honour imply'd in the Name of God, as the World hath hitherto thought: For he tells us, That God himself could have no right to govern, but by Contract: That he was made a Judge of *Israel*, by the consent of the People at *Horeb*. So that the Creator can have no Power over his Creatures, unless they will be pleas'd to give him leave to rule them. A Position, of which it is hard to say, whether the Wickedness or Absurdity of it, be the greater; whether it be more Execrable or more Ridiculous. But I hope such Outragious Blasphemies as this, and those that vent them, will have no more Credit than they deserve, least in the end we prove far greater Sufferers by the Pens of our Enemies at home, than by the Swords of those abroad. But, notwithstanding this Libel against God, which one would wonder how any Creature, that owns such an infinite Being, should dare to utter, yet are we assured by all that looks like Reason, that he hath an unalienable Right to our Service, not only for the redemption of the World by our Lord Jesus Christ, but for our Creation, Preservation, and all the Blessings of this Life.

3. A third Qualification, necessary to him that is to do Justice, is Courage: He must arm himself with such a Resolution and steadiness of Mind, as will make him an Over-match for all the Opposition that he shall meet with. Nor is that like to be small ; For there will be daring Offenders, who will put a timorous Person hard to it ; and therefore he must not fear the Face of Man ; but let the boldest Sinner know, that with whatever Cruelty or Cunning he may invade Mens Rights, he shall never do it with Safety ; and tho' fallacious Arguments may mislead him into a vain Perswasion of Impunity, yet shall he find an avenging Hand even in this Life, which perhaps may give him greater Disquiet than that in the next, tho' in reality it be infinitely more to be dreaded. The Magistrate must sometimes have to do with such Persons as have a large Stock of Wealth, but a bigger of Insolence, who will look upon themselves as injured, if they be not supported in their Iniquity ; and at other times he must engage with great Numbers, whose Interest shall be so interwoven, as that not one of them can be touched, but all will be affected. And in both these Cases his Courage will be sufficiently tried, and the Difficulties that I have mentioned, will add well nigh as much to the Fatigue of the Contest, as to the Glory of the Victory. To break the Teeth of the Ungodly, and snatch the Prey out of their Jaws, when they are ready to devour it, is a very daring Undertaking ;

taking; and yet it must be done, or else the Magistrate, who ought to be a Terror to evil Doers, will become the Scorn of those mighty, who, if they were well served, should be mightily tormented. From all which it appears, That the Bench, as well as the Throne, must have a Lion for its Supporter: And what should hinder him that is to do Justice, from putting on the Undauntedness of that majestick Creature, when he knows that he hath a God to strengthen and vindicate him here, as well as to reward him hereafter? At Deut. 1. *Moses giveth the Judges of Israel their Charge in these words, Hear the Causes between your Brethren, and judge righteously between every Man and his Brother, and the Stranger that is with him. Ye shall not respect Persons in Judgment, but you shall hear the small as well as the great, you shall not be afraid of the Face of Man, for the Judgment is God's.* And if so, then we may be sure, that he will stand by the Sentence, and him that pronounceth it.

4. Another Qualification necessary to him that is to do Justice, is Prudence, without which the former Requisites will be insignificant. Now a great part of the Business of this Vertue, is to moderate Passion, which none should yield to, that are in publick Trust. For the Wrath of Man worketh not the Righteousness of God. Not but that a Warmth of Temper may in some cases be very becoming, especially when Authority shall otherwise

wife be in danger of falling into Contempt. And whensoever this happens, the Magistrate may very commendably exert himself with an unusual Vigour and Effort, and say as *Jonah* did, but with more Truth, and therefore with more Assurance than he, *I do well to be angry*. So *Moses*, tho' his Character was, to be the meekest Man on Earth, yet he knew very well how to take that Greatness upon him which belonged to his place.

I would not here be misunderstood, as if I thought your Lordship needed a Remembrancer, and therefore insisted on these Qualifications, that I might put you in mind of your Duty by so doing. But I could not have done right to my Text, if I had not shewn you, what mighty Service *Absalom* pretended to be ready to do for his Country, and what manner of Person he ought to have been, if he had had his Wish; if that Office had been conferred upon him, which all, but Offenders, are glad to see you enjoy.

I shall now make some few Inferences from what hath been said, and so conclude. And,

1. The Consideration of the Usefulness of Laws for the Preservation and Comfort of our Lives, should stir us up to Thankfulness to God, for placing us under such a Government, as will let the Laws have their free Course, which alone can make it worth our while to live. For did we seriously consider the Miseries of other People, who are ruled with a Rod of Iron, all whose Goods are absolutely at the Disposal of Outragious Tyrants, with

with whom an unaccountable Jealousie, or a fantastical Humour, shall pass for a sufficient Reason to take away a Man's Life or Fortune, we could not but rejoyce at our own Felicity, who are by our Constitution freed from those Dangers and Fears, under which they groan without either pity or remedy. And we need not go far to find out a Christian Prince, who hath nothing but the Pretence of Religion to distinguish the most, if not the best, of his Actions, from the worst of those Heathen Princes, which I hinted at before. I take no pleasure in such harsh Language as this may seem to be; but a just Indignation at his unparalleled Cruelty, joyned with a Love of my own Country, hath extorted it from me. Not but that there may be a good use made of it, if we compare our selves with his Subjects, one part of which he hath ruined by Persecution, and the other by Arbitrary Impositions; so that they who are under his Displeasure, cannot enjoy their Liberty; nor they who are in his Favour, their Property. All which are such Evils, as (God be thanked) we only hear of. So that their calamitous Fate will add much to our Joy and Comfort, since with us all People are encouraged to Industry, by an Assurance that they shall quietly enjoy the Fruit of their Labour, and have no more taken from them, than what will be necessary to secure the rest; nor that neither, without their own consent in Parliament, which is likewise necessary to the repealing of old Laws,

Laws, and enacting new ones. And lastly, What will scarcely be believed in some Countries, No Man can be long imprisoned without a Tryal, nor condemned, but by such as are of his own Quality, who are obliged to be very tender of Peoples Lives and Fortunes, by the double Tye of Conscience and Self-preservation ; because, if they judge ill in another Man's Case, they may one day be as ill judged in their own. All which are so great Privileges, that they want only to be thoroughly understood. In short, The Nature of our Constitution is such, as that it hath a due Regard to the Authority and Dignity of the Prince, and the Ease and Safety of the Subject ; and a better than this, neither Truth nor Fancy can erect.

2. Another Inference which I make from the Usefulness of Laws, is this, That they who are intrusted with the Execution of them, ought to be highly honoured for their Offices sake. When the Scripture calls them Gods, as I have already intimated to you that it doth, no doubt it doth not mean only to shew, how they ought to treat others, but how others ought to treat them ; that the Power wherewith they are invested, cometh from on High, and their original Commissions are sealed in Heaven ; *So that ²⁶who despiseth them, despiseth him that sent them.* If Piety be the Establishment of a Kingdom, as it most certainly is, then must its Welfare depend very much upon their Management of Affairs, to whom is committed

mitted the Regulation of Mens Manners, which was never more needful than in these our Times, in which Religion is openly attacked, tho' with puny Reasonings, yet with gigantick Profaneness. And if the weakness of their Arguments do not prevent their Success, it is much to be feared, that the Infection will be as spreading as fatal : And indeed no Man can be a true and hearty lover of his Country, who doth not curb Immorality when it lies in his Power, or wish that it may be curbed, when it doth not. For the dissoluteness of Mens Lives so manifestly tends to the Subversion of a Kingdom, that it is impossible it should stand, whilst Vice is in vogue ; and we might altogether as well expect that a House should keep up, when the Foundation is gone. This was eminently and deplorably conspicuous in the Eastern Churches, which might have continued in a flourishing Condition, if an inundation of Vice had not made way first for that of the *Goths* and *Vandals*, and afterwards of the *Saracens*, and lastly of the *Turks*, who finally ruined that Empire, which could have withstood all things, but its own Debauchery. It is too evident that we have made the former part of that known Saying concerning the *Romans* very justly applicable to our selves, viz. *That we cannot bear our great and manifold Vices*, but I hope the latter part doth not belong to us too, *That we cannot bear the Remedies neither*.

3. My last Inference from the usefulness of Law is this, That they who duly execute them, and are really such Magistrates as *Absalom* pretended he would have been, will be happy in both Worlds in the Love and Esteem of Men here, and in the Grace and Favour of God hereafter, of both which very briefly. And

1. He who hath behaved himself so uprightly in the discharge of his Office, that the injured Person shall appear before him with Joy, and the Injurious with Dread, must needs gain the affections of Men: And how endearing this is, we may learn from the sixth Verse of the Chapter of my Text, where we are told, That *Absalom* only by giving out, that if he were made a Judge he would proceed equitably, stole the Hearts of the Men of *Israel*. Now if his Pretences to Justice could so easily and so successfully win upon them, certainly the reality will be much more engaging; and an uncorrupt Judge will be as far from needing as from practising indirect Courses to obtain the Love and Esteem of the People, which they will gladly pay him without either force or reserve; and as for stealing their Hearts, that will be an unnecessary Work, because they will be freely given him. But this is not all his Happiness, nor the best part of it neither; for he will not only be approved of Men, but accepted by God, which is the other branch of his Felicity that I am now to speak to.

2. He to whose Breast the Needy and Innocent
 have a safe retreat from the fury of an Oppressor,
 who judgeth the Poor with Righteousness, and re-
 proveth with Equity for the Meek of the Earth,
 and with the Breath of his Lips slays the Wicked,
 cannot but know that this is an eminent and ac-
 ceptable Service to God. And then how un-
 dauntedly, or rather how chearfully may he look
 Death in the Face, when he considereth that he
 is going to appear before that Judge Eternal,
 whom he always endeavour'd to imitate? and
 who shall therefore at the great Day of Accounts
 receive him with a *Well done good and faithful Ser-*
vant, and having laid his Sentences before him, shall
 tell him, These are the Sentences which thou in
 the sincerity of thy Heart didst pass in thy Life-
 time, to all which I here set my Seal; and for this
 thy Fidelity take now the Reward which I pre-
 pared for thee, enter thou into thy Master's Joys.
 The Man that debaseth Authority by a servile
 Compliance, or any other sinister Practice, that
 knows what God and his Country require of
 him, and yet will serve neither, that is in the Apo-
 stle's Phrase, like a Wave of the Sea, driven a-
 bout and tossed with Interest and Fear; let not
 such a one expect to receive any thing from the
 Lord; but he, who is above such worldly Adhe-
 rences, in whom the Office of a Judge, tho'
 in it self, extreamly Honourable, is very much
 advanced, the time will come when he shall
 find

find, that though his Conscience were ten Thousand Witnesses of his Integrity, yet shall there be a vastly greater number than that, to bear Testimony to his Glory; when Myriads of Saints and Angels shall hear and rejoyce at his *Euge*. To sum up what hath been said, seeing the Community cannot stand without Laws, nor the Laws signify any thing without Knowledge, Integrity, Courage and Prudence in those that are to put them in force. Let us for theirs and our own sakes, Pray as our Church hath directed us in her most excellent Litany, *That it will please God to bless and keep the Magistrates, giving them Grace to execute Justice, and to maintain Truth,* and let all the People say, *Amen.*

F I N I S.

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